CHRIST'S DEITY AND DIVINE NATURE
Attachment to Lesson

1 John 5:20, [And we know that] *the Son* of *the God* is come, [and has given us an understanding that we might *know him that is true*;] and we are *in him that is true*, in *His, the Son Jesus Christ. He is the true God*, and *the life eternal*." See Stephens 1550 GNT, page 168. Text is presented from the BLB.org, TR, and EGNT, page 617.

[*And we know* that] … [and *has given us*…that we might know Him *that is* true;]

ὁ	υἱὸς	ὁ	θεος	ἥκει…	kai	ἐσμὲν	ἐν	ὁ
The	Son	the	God	is come…	and	we are	in	the
T- NSM	N-NSM	T-GSM T-NSM	N-GSM N-NSM	V-PAI-3S	CONJ	V-PXI-1P	PREP	T-NSM

ἀληθινὸς,	ἐν	αὐτος	ὁ	υἱος	Ἰησος	Χριστος
true one,	in	His	the	Son	Jesus	Christ
A-DSM A-NSM	PREP	P-GSM P-NSM	T-DSM T-NSM	N-DSM N-NSM	N-DSM N-NSM	N-DSM N-NSM

οὗτός	ἐστιν	ὁ	ἀληθινὸς	θεός,	καὶ	ἡ	ζωὴ	αἰώνιος
This	is	the	true	God,	and	the	life	eternal
D-NSM	V-PXI-3S	T-NSM	A-NSM	N-NSM	CONJ	T-NSF	N-NSF	A-NSF

ANALYSIS OF THE TEXT

1. "And we know that *the* Son (of) *the* God is/has come." See BLB.org.
a. The Son and the God are in different cases (both are proper names or nouns). Observe,
1) *The* Son is in the Nominative Case, both the article and Son, or T-NSM and N-NSM, respectively.
2) *The* God is in the Genitive Case, both the article and God, or T-GSM and N-GSM, respectively.
b. However, we have replaced them both in the Nominative Case, or T-NSM and N-NSM, respectively.
1) John's message is that: *The* Son, *the* God [is/has] come.
2) The Greek word "ἥκει" is noted as being "ἥκώ," meaning "I have come."
NOTE: A Reader's Greek New Testament, page 524.
c. αὐτὸς ὁ υἱός, 1 John 5:20. Autos, listed in the Lexicon Form, BLB.org.
1) Lexicon Form. List, "αὐτός, -ή, -ό," a pronoun ("derived from the particle αὖ with the added force of a demonstrative pronoun. In itself it signifies nothing more *than* ***again***, applied to what has either been previously mentioned or, when the whole discourse is looked at, must necessarily be supplied." [This is "the true God, and the life eternal," 1 John 5:20.] (This insertion is mine).
2) See Strong's G846, BLB.org,
I. Self, definitions follow.
1. a…b. It is added to subjects expressed, whether to personal pronoun or demonstrative, or to nouns proper or common: … 2 Corinthians 11:14; αὐτὸς ὁ θεός, God himself, not another, i.e., αὐτὸς ὁ υἱός, 1 Corinthians 15:28;
II. αὐτός has the force of a simple personal pronoun of the third person, answering to our unemphatic **he, she, it…**
2. Contrary to Greek usage, in the N. T. even in the nominative it is put for a *simple personal pronoun* of the third person, where the Greeks say οὗτος or ὁ δέ, or use no pronoun at all.
2. "And has given us…that we might know Him that is true."
3. "And we are in the true one." ὁ ἀληθινὸς. John uses the words "truth, or true" throughout 1 John.

a. The root word "ἀλήθεια" remains the same; however, its case ending changes depending on its use within the sentence, whether masculine or feminine, i.e., -ας, ἡ. It is a Noun, G225, feminine in gender, when used in a sentence, or N-NSF.
b. The word "ἀληθινὸς" in 1 John 5:20 carries with it a person, i.e., the true one." This rendition places it within the Nominative Case. This word is used only in John's writing. It is an adjective, G225, masculine in gender, when used in a sentence, or A-NSM.
4. "In His, *the* Son Jesus Christ." The pronoun "His" is describing the Son, Jesus Christ.
5. "This is the true God, and the life eternal." "This" is a demonstrative pronoun that describes the true God and eternal life. Jesus was not only described by John to be the "life eternal" but the one who hast, "The words of eternal life," John 6:68, or [ῥήματα ζωῆς αἰωνίου ἔχεις]. See also 1 John 5:11; 1 John 5:13; Jude 1:21, etc.
a. **οὗτος**, αὕτη, τοῦτο, demonstrative pronoun, 1 John 5:20. **Οὗτος**, listed in the Lexicon Form, BLB.org.
1) **Lexicon Form.** List, **οὗτος**, αὕτη, τοῦτο, this is used:
I. Absolutely.
1. a. this one, visibly present here…b. it refers to a subject immediately preceding, the one just mentioned…c. It refers to the leading subject of a sentence, although in position more remote…1 John 5:20, (where οὗτος is referred by (many) orthodox interpretation *incorrectly* (see Alford…the passages cited)), to the immediately preceding subject, Christ); 2 John 1:7. d. It refers to what follows: οὗτος, αὕτη ἐστι, in this appears…that etc.; on this depends…that etc.; followed by ὅτι, as αὕτη ἐστιν ἡ ἐπαγγελία, ὅτι, 1 John 1:5; add, 1 John 5:11, 14; — by ἵνα, John 15:12; 1 John 3:11, 23; 1 John 5:3; 2 John 1:6; τοῦτο ἐστι τό ἔργον, τό θέλημα τοῦ Θεοῦ, ἵνα, e. it serves to repeat the subject with emphasis: οὐ πάντες οἱ ἐξ Ἰσραήλ, οὗτοι Ἰσραήλ, Etc. BLB.org.
2. See Strong's G3778, BLB.org, 1 John 5:20. [This is "the true God, and the life eternal," 1 John 5:20.] (This insertion is mine).
3. Additional scriptures: Denoting the use of the definite article before: the Son, Jesus, God, and the Father. Observe,
a. John 6:27**, ὁ υἱὸς ὁ,** πατὴρ and **ὁ θεός.**
b. John 13:31, **ὁ** Ἰησοῦς, **ὁ υἱὸς**, **ὁ θεὸς**.
c. 1 Corinthians 15:28, **ὁ υἱὸς, ὁ θεὸς.**
d. 1 John 4:15, **ὁ υἱὸς** τοῦ θεοῦ, ἐστιν **ὁ θεὸς**.
4. Recommendations. I hope this work will excite you to undertake the task to become more familiar with "The Art of Greek Parsing." Download and review our lesson "The Art of Greek Parsing" on Sermoncentral.com by Ron Freeman, Evangelist. You may follow the link below to this work.
Link: https://sermoncentral.com/sermons/the-art-of-greek-parsing-ron-freeman-evangelist-sermon-on-greek-288158.

References

1. Textus Receptus, taken from the Greek Text of Stephens 1550, The Englishman's Greek New Testament, Zondervan Publishing House, Grand Rapids, Michigan, First Zondervan Printing, 1970.
2. Stephanus Textus Receptus 1550 edition of the Greek New Testament, by Robert Estienne (Robert Stephens). Stephanus' Textus Receptus of 1550: The Greek New Testament (Ancient Greek Edition), August 22, 2024.
3. A Reader's Greek New Testament, 2nd edition, by Richard J. Goodrich and Albert L. Lukaszewski, Zondervan, Grand Rapids, MI 49530, Copyright 2003, 2007.
4. "*My Dissertation,*" by Franklin, Roland E., Rev. Dr., Esquire, (REF)-FIBI@Wwm.org, Los Angeles, CA 90044, ™ 2024.
5. The BlueLetterBible.org (BLB's) Interlinear, Textus Receptus; and the Morphological GNT, © 2022, by the Blue Letter Bible. This tool enables you to access the Greek New Testament in both manuscript forms. http://www.blb.org/The BLB also provides tutorials to help you learn how to use it.